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POOR RICHARDS

Almanac.

H. M. Caldwell Co.
New York and Boston.

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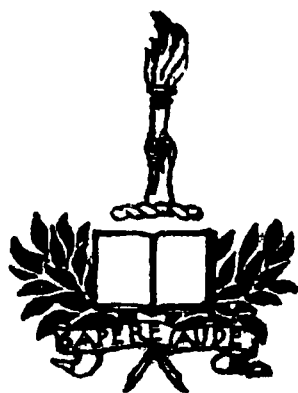
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POOR RICHARDS

Almanac.



*Benjamin
Franklin.*

**H.M. Caldwell Co.
New York and Boston.**

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Poor Richard's Almanac

Gift
Geddes Family
11-32

Preface

IN the early days of our country, almanacs were a popular form of literature. Almost every farmer had an almanac hanging near the fireplace. These almanacs usually contained a monthly calendar, movements of the heavenly bodies, and a variety of information and useful literature. Franklin began the publication of such an almanac in 1732, and continued it for twenty-five years, claiming it was written by one Richard Saunders. In his almanac Franklin began his proverbs with the phrase *Poor Richard*

✱ Preface

says, as if he were quoting from Richard Saunders, and thus the almanac came to be called *Poor Richard's Almanac*.

“These proverbs,” says Franklin, “which contain the wisdom of many ages and nations, I assembled and formed into a connected discourse, prefixed to the almanac of 1757, as the harangue of a wise old man to the people attending an auction. The bringing all these scattered counsels thus into a focus enabled them to make greater impression. The piece, being universally approved, was copied in all the newspapers of the continent and reprinted in Britain on a broadside, to be stuck up in houses; two translations were made of it in French, and great numbers bought by the clergy and gentry, to distribute gratis among

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their poor parishioners and tenants. In Pennsylvania, as it discouraged useless expense in foreign superfluities, some thought it had its share of influence in producing that growing plenty of money which was observable for several years after its publication."

The pages which follow were prefixed to the almanac of 1757.

Poor Richard's Almanac

CCOURTEOUS READER: I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by other learned authors. This pleasure I have seldom enjoyed. For though I have been, if I may say it without vanity, an eminent author of almanacs annually now for a full quarter of a century, my brother authors in the same way, for what reason I know not, have ever been very sparing in their applauses, and no other author has taken the least notice of me; so that did not my

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writings produce me some solid pudding, the great deficiency of praise would have quite discouraged me.

I concluded at length that the people were the best judges of my merit, for they buy my works; and besides, in my rambles, where I am not personally known I have frequently heard one or other of my adages repeated, with *as Poor Richard says* at the end of it. This gave me some satisfaction, as it showed not only that my instructions were regarded, but discovered likewise some respect for my authority; and I own that, to encourage the practice of remembering and repeating those sentences, I have sometimes quoted myself with great gravity.

Judge, then, how much I must have been gratified by an incident I am

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going to relate to you. I stopped my horse lately where a great number of people were collected at a vendue of merchant's goods. The hour of sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean old man with white locks, "Pray, Father Abraham, what think you of the times? Won't these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to?" Father Abraham stood up, and replied: "If you would have my advice, I will give it you in short; for 'a word to the wise is enough,' and 'many words won't fill a bushel,' as Poor Richard says." They all joined desiring him to speak his mind, and

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gathering around him he proceeded as follows :

Friends and neighbours, the taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay, we might the more easily discharge them ; but we have many others, and much more grievous to some of us. We are taxed twice as much by our IDLENESS, three times as much by our PRIDE, and four times as much by our FOLLY ; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be
→ done for us. “God helps them that help themselves,” as Poor Richard says in his almanac of 1733.

It would be thought a hard govern-

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ment that should tax its people one-tenth part of their TIME, to be employed in its service, but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth or doing of nothing, with that which is spent in idle employments or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. "Sloth, like rust, consumes faster than labour wears; while the used key is always bright," as Poor Richard says. "But dost thou love life? then do not squander time, for that's the stuff life is made of," as Poor Richard says. ✱

How much more than is necessary do we spend in sleep! forgetting that "the sleeping fox catches no poultry," and that "there will be sleeping enough" ✱

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in the grave," as Poor Richard says. If time be of all things the most precious, "wasting of time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "lost time is never found again," and what we call "time enough!" always proves little enough." Let us, then, up and be doing, and doing to the purpose; so by diligence shall we do more with less perplexity. "Sloth makes all things difficult, but industry all things easy," as Poor Richard says; and "He that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him," as we read in Poor Richard; who adds, "Drive thy business! let not that drive thee!" and:

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"Early to bed and early to rise
Makes a man healthy, wealthy and wise."

So what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. "Industry need not wish," as Poor Richard says, and "He that lives on hope will die fasting." "There are no gains without pains;" then help, hands! for I have no lands; or, if I have, they are smartly taxed. And as Poor Richard likewise observes, "He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honour;" but then the trade must be worked at and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious

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we shall never starve; for, as Poor Richard says, "At the workingman's house hunger looks in, but dares not enter." Nor will the bailiff or the constable enter, for "Industry pays debts, while despair increases them."

What though you have found no treasure, nor has any rich relation left you a legacy, "Diligence is the mother of good luck," as Poor Richard says, and "God gives all things to industry."

"Then plow deep while sluggards sleep,
And you shall have corn to sell and to
keep,"

Work while it is
a know not how
dered to-morrow;
ichard say, "One

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to-day is worth two to-morrows;”
and further, “Have you somewhat to
do to-morrow? Do it to-day.”

If you were a servant would you not
be ashamed that a good master should
catch you idle? Are you, then, your
own master? “Be ashamed to catch
yourself idle,” as Poor Dick says.
When there is so much to be done for
yourself, your family, your country,
and your gracious king, be up by peep
of day! “Let not the sun look down
and say, ‘Inglorious here he lies!’”
Handle your tools without mittens!
remember that “the cat in gloves
catches no mice!” as Poor Richard
says.

’Tis true there is much to be done,
and perhaps you are weak-handed; but
stick to it steadily, and you will see

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great effects; for "constant dropping wears away stones;" and "by diligence and patience the mouse ate in two the cable;" and "little strokes fell great oaks;" as Poor Richard says in his almanac, the year I cannot just now remember.

Methinks I hear some of you say, "Must a man afford himself no leisure?" I will tell thee, my friend, what Poor Richard says: "Employ thy time well if thou meanest to gain leisure;" and "Since thou art not sure of a minute, throw not away an hour!" Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; so that, as Poor Richard says, "A life of leisure and a life of laziness are two
o you imagine that sloth

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will afford you more comfort than labour? No! for, as Poor Richard says, "Trouble springs from idleness and grievous toil from needless ease." "Many, without labor, would live by their wits only, but they'll break for want of stock" [means]; whereas industry gives comfort, and plenty, and respect. "Fly pleasures and they'll follow you;" "The diligent spinner has a large shift;" and

"Now I have a sheep and a cow,
Everybody bids me good morrow."

All which is well said by Poor Richard. But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says :

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"I never saw an oft-removed tree
Not yet an oft-removed family
That throve so well as those that
settled be."

And again, "Three removes are as
bad as a fire;" and again, "Keep thy
shop and thy shop will keep thee;"
and again, "If you would have your
business done, go; if not, send." And
again:

"He that by the plow would thrive,
Himself must either hold or drive."

And again, "The eye of the master
will do more work than both his
hands;" and again, "Want of care
does us more damage than want of
knowledge;" and again, "Not to over-
see workmen is to leave them your
purse open."

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Trusting too much to others' care is the ruin of many ; for, as the almanac says, " In the affairs of this world men are saved, not by faith, but by the want of it ; " but a man's own care is profitable ; for, saith Poor Dick, " Learning is to the studious and riches to the careful ; " as well as " power to the bold " and " heaven to the virtuous." And further, " If you would have a faithful servant and one that you like, serve yourself."

And again, he adviseth to circumspection and care, even in the smallest matters ; because sometimes " a little neglect may breed great mischief ; " adding, " For want of a nail the shoe was lost ; for want of a shoe the horse was lost ; and for want of a horse the rider was lost ; " being overtaken and

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slain by the enemy ; all for want of a little care about a horseshoe nail ! †

So much for industry, my friends, and attention to one's own business ; but to these we must add frugality if we would make our industry more certainly successful. "A man may," if he knows not how to save as he gets, "keep his nose all his life to the grindstone and die not worth a groat at last." "A fat kitchen makes a lean will," as Poor Richard says ; and

"Many estates are spent in the getting,
Since women for tea[†] forsook spinning and
knitting,
And men for punch forsook hewing and
splitting."

[†] Tea at this time was expensive and regarded as a luxury.

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If you would be wealthy, says he in another almanac, "think of saving as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes."

Away, then, with your expensive follies, and you will not have so much cause to complain of hard times, heavy taxes, and chargeable families; for, as Poor Dick says :

"Women and wine, game and deceit,
Make the wealth small and the wants great."

And further, "What maintains one vice would bring up two children." You may think, perhaps, that a little tea or a little punch now and then, a diet a little more costly, clothes a little finer, and a little more entertainment now and then can be no great matter; but

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remember what Poor Richard says, "Many a little makes a mickle;" and further, "Beware of little expenses; a small leak will sink a great ship;" and again:

"Who dainties love shall beggars prove;"

and moreover, "Fools make feasts and wise men eat them."

Here are you all got together at this vendue of fineries and knick-knacks. You call them goods; but if you do not take care they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them they must be dear to you. Remember what Poor Richard says: "Buy what thou hast no need of, and ere long thou shalt sell

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thy necessaries." And again, "At a great pennyworth pause awhile." He means that perhaps the cheapness is apparent only and not real; or the bargain by straitening thee in thy business may do thee more harm than good. For in another place he says, "Many have been ruined by buying good pennyworths."

Again, Poor Richard says, "'Tis foolish to lay out money in a purchase of repentance;" and yet this folly is practised every day at vendues for want of minding the almanac.

"Wise men," as Poor Richard says, "learn by others' harms; fools scarcely by their own;" but *Felix quem faciunt aliena pericula cautum*.¹ Many a one,

¹He's a lucky fellow who is made prudent by other men's perils.

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for the sake of finery on the back, has gone with a hungry belly and half starved their families. "Silks and satins, scarlets and velvets," as Poor Richard says, "put out the kitchen fire." These are not the necessities of life; they can scarcely be called the conveniences; and yet, only because they look pretty, how many want to have them! The artificial wants of mankind thus become more numerous than the natural; and, as Poor Dick says, "For one poor person there are a hundred indigent."

By these and other extravagances the genteel are reduced to poverty and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears

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plainly that "a plowman on his legs is higher than a gentleman on his knees," as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think, "'Tis day and will never be night;" that "A little to be spent out of so much is not worth minding" (a child and a fool, as Poor Richard says, imagine twenty shillings and twenty years can never be spent); but "Always taking out of the meal-tub, and never putting in, soon comes to the bottom." Then, as Poor Dick says, "When the well's dry they know the worth of water." But this they might have known before if they had taken his advice. "If you would know the value of money, go and try to borrow some;" for "He that goes a-borrowing

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goes a-sorrowing," and indeed so does he that lends to such people, when he goes to get it in again.

Poor Dick further advises and says :

"Fond pride of dress is, sure, a very curse ;
Ere fancy you consult, consult your purse."

And again, "Pride is as loud a beggar as want, and a great deal more saucy." When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece ; but Poor Dick says, "'Tis easier to suppress the first desire than to satisfy all that follow it." And 'tis as truly folly for the poor to ape the rich as for the frog to swell in order to equal the ox.

"Great estates may venture more,
But little boats should keep near shore."

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'Tis, however, a folly soon punished ;
for "Pride that dines on vanity sups on
contempt," as Poor Richard says. And
in another place, "Pride breakfasted
with plenty, dined with poverty, and
supped with infamy."

And, after all, of what use is this
pride of appearance, for which so
much is risked, so much is suffered ?
It cannot promote health or ease pain ;
it makes no increase of merit in the
person ; it creates envy ; it hastens
misfortune.

"What is a butterfly ? At best,
He's but a caterpillar drest,
The gaudy fop's his picture just,"

as Poor Richard says.

But what madness must it be to run
into debt for these superfluities ! We

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for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but "creditors," Poor Richard tells us, "have better memories than debtors;" and in another place says, "Creditors are a superstitious set, great observers of set days and times." The day comes around before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term which at first seemed so long will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. "Those have a short Lent," saith Poor Richard, "who owe money to be paid at Easter." Then since, as he says, "the borrower is a

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slave to the lender and the debtor to the creditor," disdain the chain, preserve your freedom, and maintain your independency. Be industrious and free; be frugal and free. At present, perhaps, you may think yourself in thriving circumstances, and that you can bear a little extravagance without injury; but:

"For age and want, save while you may;
No morning sun lasts a whole day."

As Poor Richard says, gain may be temporary and uncertain; but ever while you live expense is constant and certain; and "'tis easier to build two chimneys than to keep one in fuel," as Poor Richard says; so, "rather go to bed supperless than rise in debt."

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**"Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into
gold,"¹**

as Poor Richard says; and when you have got the philosopher's stone, sure, you will no longer complain of bad times or the difficulty of paying taxes.

This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much upon your own industry and frugality and prudence, though excellent things, for they may all be blasted without the blessing of Heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it,

¹ The philosopher's stone, so called, a mineral having the power of turning base metals into gold.

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but comfort and help them. Remember, Job suffered and was afterward prosperous.

And now, to conclude, "Experience keeps a dear school, but fools will learn in no other, and scarce in that ;" for it is true, "We may give advice, but we cannot give conduct," as Poor Richard says. However, remember this: "They that won't be counselled can't be helped," as Poor Richard says; and further, that "If you will not hear reason she'll surely rap your knuckles."

Thus the old gentleman ended his harangue. The people heard it and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon. For the ven-

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due opened, and they began to buy extravagantly, notwithstanding all his cautions and their own fear of taxes. I found the good man had thoroughly studied my almanacs and digested all I had dropped on those topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own which he ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it, and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer. Reader, if thou

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wilt do the same, thy profit will be as great as mine. I am, as ever, thine to serve thee,

RICHARD SAUNDERS.

July 7th, 1757.

Plan for Saving One Hundred Thousand Pounds

From "Poor Richard's Almanac," 1756

AS I spent some weeks last winter in visiting my old acquaintance in the Jerseys, great complaints I heard for want of money, and that leave to make more paper bills could not be obtained. Friends and countrymen, my advice on this head shall cost you nothing; and if you will not be angry with me for giving it, I promise you not to be offended if you do not take it.

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You spend yearly at least two hundred thousand pounds, it is said, in European, East Indian, and West Indian commodities. Suppose one-half of this expense to be in things absolutely necessary, the other half may be called superfluities, or, at best, conveniences, which, however, you might live without for one little year and not suffer exceedingly. Now, to save this half, observe these few directions :

1. When you incline to have new clothes, look first well over the old ones, and see if you cannot shift with them another year, either by scouring, mending, or even patching if necessary. Remember, a patch on your coat and money in your pocket is better and more creditable than a writ on your back and no money to take it off.

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2. When you are inclined to buy chinaware, chintzes, India silks, or any other of their flimsy, slight manufactures, I would not be so bad with you as to insist on your absolutely resolving against it; all I advise is to put it off (as you do your repentance) till another year, and this, in some respects, may prevent an occasion of repentance.

3. If you are now a drinker of punch, wine, or tea twice a day, for the ensuing year drink them but once a day. If you now drink them but once a day, do it but every other day. If you do it now but once a week, reduce the practice to once a fortnight. And if you do not exceed in quantity as you lessen the times, half your expense in these articles will be saved.

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4. When you incline to drink rum, fill the glass half with water.

Thus at the year's end there will be a hundred thousand pounds more money in your country.

If paper money in ever so great a quantity could be made, no man could get any of it without giving something for it. But all he saves in this way will be his own for nothing, and his country actually so much richer. Then the merchants' old and doubtful debts may be honestly paid off, and trading becomes surer thereafter, if not so extensive.

Necessary Hints to Those That Would Be Rich

Written in the Year 1736

THE use of money is all the advantage there is in having money.

For six pounds a year you may have the use of one hundred pounds, provided you are a man of known prudence and honesty.

He that spends a groat a day idly spends idly above six pounds a year, which is the price for the use of one hundred pounds.

He that wastes idly a groat's worth

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of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

He that idly loses five shillings' worth of time loses five shillings, and might as prudently throw five shillings into the sea.

He that loses five shillings not only loses that sum, but all the advantage that might be made by turning it in dealing, which by the time that a young man becomes old will amount to a considerable sum of money.

Again : he that sells upon credit asks a price for what he sells equivalent to the principal and interest of his money for the time he is to be kept out of it ; therefore, he that buys upon credit pays interest for what he buys, and he that pays ready money might

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let that money out to use ; so that he that possesses anything he has bought pays interest for the use of it.

Yet in buying goods it is best to pay ready money, because he that sells upon credit expects to lose five per cent. by bad debts ; therefore he charges on all he sells upon credit an advance that shall make up that deficiency.

Those who pay for what they buy upon credit pay their share of this advance.

He that pays ready money escapes, or may escape, that charge.

**" A penny saved is two pence clear ;
A pin a day's a groat a year."**

Advice to a Young Tradesman

Written in the Year 1748

TO MY FRIEND, A. B.:—As you have desired it of me, I write the following hints, which have been of service to me, and may, if observed, be so to you.

Remember that time is money. He that can earn ten shillings a day by his labour and goes abroad or sits idle one-half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.

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Remember that credit is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has good and large credit and makes good use of it.

Remember that money is of the prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six ; turned again it is seven and threepence, and so on till it becomes a hundred pounds. The more there is of it the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow destroys all her offspring to the thousandth generation. He that

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murders a crown destroys all that might have produced even scores of pounds.

Remember that six pounds a year is but a groat a day. For this little sum (which may be daily wasted either in time or expense unperceived) a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock briskly turned by an industrious man produces great advantage.

Remember this saying, "The good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises may at any time and on any occasion raise all the money his friends can spare. This is sometimes of great use. [After industry and frugality, nothing contributes more to the rais-

ing of a young man in the world than punctuality and justice in all his dealings ; therefore never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse for ever.]

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning or nine at night heard by a creditor makes him easy six months longer, but if he sees you at a billiard-table or hears your voice at a tavern, when you should be at work, he sends for his money the next day ; demands it, before he can receive it, in a lump.

It shows, besides, that you are mindful of what you owe ; it makes you appear a careful as well as an honest

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man, and that still increases your credit.

Beware of thinking all your own that you possess and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect: you will discover how wonderfully small, trifling expenses mount up to large sums, and will discern what might have been and may for the future be saved without occasioning any great inconvenience.

[In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is,

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waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them everything.] He that gets all he can honestly and saves all he gets (necessary expenses excepted), will certainly become rich, if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not, in his wise providence, otherwise determine.

AN OLD TRADESMAN.

Digging for Hidden Treasure

From "The Busy-body," a Series of Essays
By Franklin

ONE of the greatest pleasures an author can have is certainly the hearing his works applauded. The hiding from the world our names while we publish our thoughts is so absolutely necessary to this self-gratification that I hope my well-wishers will congratulate me on my escape from the many diligent but fruitless inquiries that have of late been made after me. Every man will own that an author, as such,

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ought to be tried by the merit of his productions only ; but pride, party, and prejudice at this time run so very high that experience shows we form our notions of a piece by the character of the author. Nay, there are some very humble politicians in and about this city who will ask on which side the writer is before they presume to give their opinion of the thing written. This ungenerous way of proceeding I was well aware of before I published my first speculation, and therefore concealed my name. And I appeal to the more generous part of the world if I have, since I appeared in the character of the Busy-body, given an instance of my siding with any party more than another in the unhappy divisions of my country ; and I have,

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above all, this satisfaction in myself, that neither affection, aversion, nor interest has biased me to use any partiality toward any man or set of men; but whatsoever I find nonsensical, ridiculous, or immorally dishonest, I have and shall continue openly to attack, with the freedom of an honest man and a lover of my country.

I profess I can hardly contain myself, or preserve the gravity and dignity that should attend the censorial office, when I hear the off-hand and unaccountable expositions that are put upon some of my works through the malicious ignorance of some and the vain pride of more than ordinary penetration in others; one instance of which many of my readers are acquainted with. A certain gentleman has taken

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a great deal of pains to write a key to the letter in my No. IV. [upon annoyances from children], wherein he has ingeniously converted a gentle satire upon tedious and impertinent visitants into a libel on some of the government. This I mention only as a specimen of the taste of the gentleman I am, forsooth, bound to please in my speculations; not that I suppose my impartiality will ever be called in question on that account. Injustices of this nature I could complain of in many instances; but I am at present diverted by the reception of a letter which, though it regards me only in my private capacity as an adept, yet I venture to publish it for the entertainment of my readers :

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“TO CENSOR MORUM, Esq., Busy-body-General of the Province of Pennsylvania and the Counties of Newcastle, Kent, and Sussex upon Delaware.

“*Honourable Sir* : — I judge by your lucubrations that you are not only a lover of truth and equity, but a man of parts and learning and a master of science; as such I honour you. Know then, most profound sir, that I have from my youth up been a very indefatigable student in and admirer of that divine science, astrology. I have read over Scot, Albertus Magnus, and Cornelius Agrippa about three hundred times, and was in hopes, by my knowledge and industry, to gain enough to have recompensed me for my money expended and time lost

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in the pursuit of this learning. You cannot be ignorant, sir (for your intimate, second-sighted correspondent knows all things), that there are large sums of money hidden underground in divers places about this town and in many parts of the country ; but, alas ! sir, notwithstanding I have used all the means laid down in the immortal authors before mentioned, and when they failed the ingenious Mr. P-d-l, with his mercurial wand and magnet, I have still failed in my purpose. This, therefore, I send, to propose and desire an acquaintance with you ; and I do not doubt, notwithstanding my repeated ill-fortune, but we may be exceedingly serviceable to each other in our discoveries, and that if we use our united endeavours

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the time will come when the Busybody, his second-sighted correspondent, and your very humble servant will be three of the richest men in the province. And then, sir, what may we not do? A word to the wise is sufficient. I conclude, with all demonstrable respect, yours and Urania's votary,
"TITAN PLEIADES."

In the evening, after I had received this letter, I made a visit to my second-sighted friend, and communicated to him the proposal. When he had read it he assured me that, to his certain knowledge, there is not at this time so much as one ounce of silver or gold hid underground in any part of this province; for that the late and present scarcity of money had obliged those

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who were living, and knew where they had formerly hid any, to take it up and use it in their own necessary affairs; and as to all the rest, which was buried by pirates and others in old times who were never likely to come for it, he himself had dug it all up and applied it to charitable uses; and this he desired me to publish for the general good. For, as he acquainted me, there are among us great numbers of honest artificers and labouring people, who, fed with a vain hope of growing suddenly rich, neglect their business, almost to the ruining of themselves and families, and voluntarily endure abundance of fatigue in a fruitless search after imaginary hidden treasure. They wander through the woods and bushes by day to dis-

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cover the marks and signs ; at midnight they repair to the hopeful spots with spades and pickaxes ; full of expectation, they labour violently, trembling at the same time in every joint, through fear of certain malicious demons who are said to haunt and guard such places. At length a mighty hole is dug and perhaps several cart-loads of earth thrown out ; but, alas ! no keg or iron pot is found. No seaman's chest crammed with Spanish pistoles or weighty pieces of eight ! They conclude that, through some mistake in the procedure, some rash word spoken, or some rule of art neglected, the guardian spirit had power to sink it deeper into the earth and convey it out of their reach. Yet when a man is once infatuated he is so far from being

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discouraged by ill success that he is rather animated to double his industry, and will try again and again in a hundred different places, in hopes at last of meeting with some lucky hit that shall at once sufficiently reward him for all his expenses of time and labour.

This odd humour of digging for money, through a belief that much has been hid by pirates formerly frequenting the river, has for several years been mighty prevalent among us; insomuch that you can hardly walk half a mile out of the town on any side without observing several pits dug with that design, and perhaps some lately opened. Men, otherwise of very good sense, have been drawn into this practice through an over-

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weening desire of sudden wealth and an easy credulity of what they so earnestly wished might be true ; while the rational and most certain methods of acquiring riches by industry and frugality are neglected or forgotten. There seems to be some peculiar charm in the conceit of finding money ; and if the sands of Schuylkill were so much mixed with small grains of gold that a man might in a day's time, with care and application, get together to the value of half a crown, I make no question but we should find several people employed there that can with ease earn five shillings a day at their proper trades.

Many are the idle stories told of the private success of some people, by which others are encouraged to pro-

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ceed ; and the astrologers, with whom the country swarms at this time, are either in the belief of these things themselves or find their advantage in persuading others to believe them ; for they are often consulted about the critical times for digging, the methods of laying the spirit, and the like whimses, which renders them very necessary to and very much caressed by the poor, deluded money-hunters.

There is certainly something very bewitching in the pursuit after mines of gold and silver and other valuable metals, and many have been ruined by it. A sea-captain of my acquaintance used to blame the English for envying Spain their mines of silver, and too much despising or overlooking the advantages of their own industry and

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manufactures. "For my part," says he, "I esteem the Banks of Newfoundland to be a more valuable possession than the mountains of Potosi; and when I have been there on the fishing account have looked upon every cod pulled up into the vessel as a certain quantity of silver ore, which only required carrying to the next Spanish port to be coined into pieces of eight; not to mention the national profit of fitting out and employing such a number of ships and seamen."

Let honest Peter Buckram, who has long without success been a searcher after hidden money, reflect on this and be reclaimed from that unaccountable folly. Let him consider that every stitch he takes when he is on his shop-

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board is picking up part of a grain of gold that will in a few days' time amount to a pistole; and let Faber think the same of every nail he drives or every stroke with his plane. Such thoughts may make them industrious, and, in consequence, in time they may be wealthy. But how absurd it is to neglect a certain profit for such a ridiculous whimsey; to spend whole days at the George in company with an idle pretender to astrology, contriving schemes to discover what was never hidden, and forgetful how carelessly business is managed at home in their absence; to leave their wives and a warm bed at midnight (no matter if it rain, hail, snow, or blow a hurricane, provided that be the critical hour) and fatigue themselves with the violent ex-

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ercise of digging for what they shall never find, and perhaps getting a cold that may cost their lives, or at least disordering themselves so as to be fit for no business besides for some days after. Surely this is nothing less than the most egregious folly and madness.

I shall conclude with the words of my discreet friend Agricola, of Chester County, when he gave his son a good plantation. "My son," said he, "I give thee now a valuable parcel of land; I assure thee I have found a considerable quantity of gold by digging there; thee mayest do the same; but thee must carefully observe this, never to dig more than plow-deep."

Remarks Concerning the Savages of North America

SAVAGES we call them, because their manners differ from ours, which we think the perfection of civility ; they think the same of theirs.

Perhaps if we could examine the manners of different nations with impartiality we should find no people so rude as to be without any rules of politeness, or none so polite as not to have some remains of rudeness.

The Indian men, when young, are hunters and warriors ; when old, coun-

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sellors; for all their government is by the counsel or advice of the sages. There is no force, there are no prisons, no officers to compel obedience or inflict punishment. Hence they generally study oratory, the best speaker having the most influence. The Indian women till the ground, dress the food, nurse and bring up the children, and preserve and hand down to posterity the memory of public transactions. These employments of men and women are accounted natural and honourable. Having few artificial wants, they have abundance of leisure for improvement by conversation. Our laborious manner of life, compared with theirs, they esteem slavish and base; and the learning on which we value ourselves they regard as frivo-

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lous and useless. An instance of this occurred at the treaty of Lancaster, in Pennsylvania, anno 1744, between the government of Virginia and the Six Nations.¹ After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech that there was at Williamsburg a college, with a fund for educating Indian youth ; and that if the chiefs of the Six Nations would send down half a dozen of their sons to that college, the government would take care that they should be well provided for and instructed in all the learning of the white people. It is one of the Indian rules of politeness not to answer a public proposition the same day that

¹ The Six Nations were six tribes of Indians formed in a league, also known as the Iroquois.

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it is made ; they think it would be treating it as a light matter, and that they show it respect by taking time to consider it as of a matter important. They therefore deferred their answer till the day following, when their speaker began by expressing their deep sense of the kindness of the Virginia government in making them that offer ; “for we know,” says he, “that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men while with you would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things ; and you will

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therefore not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly; were therefore neither fit for hunters, warriors, nor counsellors — they were therefore totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense

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of it, if the gentlemen of Virginia will send us a dozen of their sons we will take great care of their education, instruct them in all we know, and make men of them.”

Having frequent occasions to hold councils, they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children in the hindmost. The business of the women is to take exact notice of what passes, imprint it in their memories (for they have no writing), and communicate it to their children. They are the records of the council, and they preserve the tradition of the stipulations in treaties a hundred years back; which, when we compare with our writings, we always find exact.

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He that would speak rises. The rest observe a profound silence. When he has finished and sits down, they leave him five or six minutes to recollect that if he has omitted anything he intended to say or has anything to add he may rise again and deliver it. To interrupt another, even in common conversation, is reckoned highly indecent. How different this is from the conduct of a polite British House of Commons, where scarce a day passes without some confusion, that makes the Speaker hoarse calling to order; and how different from the mode of conversation in many polite companies of Europe, where, if you do not deliver your sentence with great rapidity, you are cut off in the midd'e of it by the impatient loquacity of those you con-

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verse with and never suffered to finish it !

The politeness of these savages in conversation is indeed carried to excess, since it does not permit them to contradict or deny the truth of what is asserted in their presence. By this means they indeed avoid disputes ; but then it becomes difficult to know their minds or what impression you make upon them. The missionaries who have attempted to convert them to Christianity all complain of this as one of the great difficulties of their mission. The Indians hear with patience the truths of the gospel explained to them, and give their usual tokens of assent and approbation. You would think they were convinced. No such matter. It is mere civility.

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A Swedish minister having assembled the chiefs of the Susquehanna Indians, made a sermon to them, acquainting them with the principal historical facts on which our religion is founded — such as the fall of our first parents by eating an apple, the coming of Christ to repair the mischief, his miracles and suffering, etc. When he had finished an Indian orator stood up to thank him. “What you have told us,” says he, “is all very good. It is indeed bad to eat apples. It is better to make them all into cider. We are much obliged by your kindness in coming so far to tell us those things which you have heard from your mothers. In return, I will tell you some of those we have heard from ours. ‘In the beginning, our fathers had only the flesh of animals to

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subsist on, and if their hunting was unsuccessful they were starving. Two of our young hunters having killed a deer, made a fire in the woods to boil some parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds and seat herself on that hill which you see yonder among the Blue Mountains. They said to each other, "It is a spirit that perhaps has smelt our broiling venison and wishes to eat of it; let us offer some to her." They presented her with the tongue; she was pleased with the taste of it and said: "Your kindness shall be rewarded; come to this place after thirteen moons, and you will find something that will be of great benefit in nourishing you and your children to the latest

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generations.” They did so, and to their surprise found plants they had never seen before, but which from that ancient time have been constantly cultivated among us to our great advantage. Where her right hand had touched the ground they found maize; where her left had touched it they found kidney-beans.’” The good missionary, disgusted with this idle tale, said: “What I delivered to you were sacred truths; but what you tell me is mere fable, fiction, and falsehood.” The Indian, offended, replied: “My brother, it seems your friends have not done you justice in your education; they have not well instructed you in the rules of common civility. You saw that we, who understand and practise those rules, believed all your

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stories ; why do you refuse to believe ours ? ”

When any of them come into our towns our people are apt to crowd them, gaze upon them, and incommode them where they desire to be private ; this they esteem great rudeness, and the effect of the want of instruction in the rules of civility and good manners. “ We have,” say they, “ as much curiosity as you, and when you come into our towns we wish for opportunities of looking at you ; but for this purpose we hide ourselves behind bushes where you are to pass, and never intrude ourselves into your company.”

Their manner of entering one another's village has likewise its rules. It is reckoned uncivil in travelling strangers to enter a village abruptly without

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giving notice of their approach. Therefore as soon as they arrive within hearing they stop and halloo, remaining there until invited to enter. Two old men usually come out to them and lead them in. There is in every village a vacant dwelling, called the strangers' house. Here they are placed, while the old men go round from hut to hut acquainting the inhabitants that strangers are arrived, who are probably hungry and weary ; and every one sends them what he can spare of victuals and skins to repose on. When the strangers are refreshed, pipes and tobacco are brought ; and then, but not before, conversation begins, with inquiries who they are, whither bound, what news, etc., and it usually ends with offers of service, if the strangers have occasion

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for guides, or any necessaries for continuing their journey; and nothing is exacted for the entertainment.

The same hospitality, esteemed among them as a principal virtue, is practised by private persons, of which Conrad Weiser, our interpreter, gave me the following instance. He had been naturalised among the Six Nations and spoke well the Mohawk language. In going through the Indian country, to carry a message from our governor to the council at Onondaga, he called at the habitation of Canassetego, an old acquaintance, who embraced him, spread furs for him to sit on, and placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was well refreshed and had lit his pipe, Canassetego

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began to converse with him ; asked him how he had fared the many years since they had seen each other, whence he then came, what occasioned the journey, etc. Conrad answered all his questions, and when the discourse began to flag, the Indian, to continue it, said : “ Conrad, you have lived long among the white people and know something of their customs. I have been sometimes at Albany, and have observed that once in seven days they shut up their shops and assemble all in the great house. Tell me what it is for. What do they do there ? ” “ They meet there,” says Conrad, “ to hear and learn good things.” “ I do not doubt,” says the Indian, “ that they tell you so — they have told me the same ; but I doubt the truth of what they say, and

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I will tell you my reasons. I went lately to Albany to sell my skins and buy blankets, knives, powder, rum, etc. You know I used generally to deal with Hans Hanson, but I was a little inclined this time to try some other merchants. However, I called first upon Hans and asked him what he would give for beaver. He said he could not give any more than four shillings a pound; 'but,' says he, 'I cannot talk on business now: this is the day when we meet together to learn good things, and I am going to meeting.' So I thought to myself, 'Since I cannot do any business to-day, I may as well go to the meeting too,' and I went with him. There stood up a man in black and began to talk to the people very angrily. I did not understand what he

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said ; but perceiving that he looked much at me and at Hanson, I imagined he was angry at seeing me there ; so I went out, sat down near the house, struck fire and lit my pipe, waiting till the meeting should break up. I thought, too, that the man had mentioned something of beaver, and I suspected it might be the subject of their meeting. So when they came out I accosted my merchant. ‘ Well, Hans,’ says I, ‘ I hope you have agreed to give more than four shillings a pound.’ ‘ No,’ says he ; ‘ I cannot give so much ; I cannot give more than three shillings and sixpence.’ I then spoke to several dealers, but they all sang the same song — three and sixpence — three and sixpence. This made it clear to me that my suspicion was right ; and that

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whatever they pretended of meeting to learn good things, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn good things, they would certainly have learned some before this time. But they are still ignorant. You know our practice. If a white man in travelling through our country enters one of our cabins, we all treat him as I do you : we dry him if he is wet ; we warm him if he is cold, and give him meat and drink that he may allay his thirst and hunger ; and we spread soft furs for him to rest and sleep on. We demand nothing in return. But if I go into a white man's house at Albany and ask for victuals and drink, they say : ' Where is your

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money ? ' and if I have none, they say :
' Get out, you Indian dog ! ' You see
they have not learned those little good
things that we need no meetings to be
instructed in, because our mothers
taught them to us when we were chil-
dren ; and therefore it is impossible
their meetings should be, as they say,
for any such purpose or have any such
effect : they are only to contrive the
cheating of Indians in the price of
beaver."

A Petition of the Left Hand

To Those Who Have the Superintendency of
Education

I ADDRESS myself to all the friends of youth, and conjure them to direct their compassionate regards to my unhappy fate, in order to remove the prejudices of which I am the victim. There are twin sisters of us; and the two eyes of man do not more resemble nor are capable of being upon better terms with each other than my sister and myself, were it not for the partiality of our parents, who make the most injurious distinctions between us.

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From my infancy I have been led to consider my sister as a being of a more elevated rank. I was suffered to grow up without the least instruction, while nothing was spared in her education. She had masters to teach her writing, drawing, music, and other accomplishments; but if by chance I touched a pencil, a pen, or a needle, I was bitterly rebuked; and more than once have I been beaten for being awkward and wanting a graceful manner. It is true, my sister associated me with her upon some occasions; but she always made a point of taking the lead, calling upon me only from necessity or to figure by her side.

But conceive not, sirs, that my complaints are instigated merely by vanity. No, my uneasiness is occasioned by an

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object much more serious. It is the practice in our family that the whole business of providing for its subsistence falls upon my sister and myself. If any indisposition should attack my sister — and I mention it in confidence upon this occasion that she is subject to the gout, the rheumatism, and cramp, without making mention of other accidents — what would be the fate of our poor family? Must not the regret of our family be excessive at having placed so great a difference between sisters who are so perfectly equal? Alas! we must perish from distress; for it would not be in my power even to scrawl a suppliant petition for relief, having been obliged to employ the hand of another in transcribing the request which I have now the honour to prefer to you.

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Condescend, sirs, to make my parents sensible of the injustice of an exclusive tenderness, and of the necessity of distributing their care and affection among all their children equally. I am, with a profound respect, sirs, your obedient servant,

THE LEFT HAND.

The Whistle¹

I RECEIVED my dear friend's two letters, one for Wednesday, one for Saturday. This is again Wednesday. I do not deserve one for to-day, because I have not answered the former. But, indolent as I am, and averse to writing, the fear of having no more of your pleasing epistles if I do not contribute to the correspondence obliges me to take up my pen; and as Mr. B. has kindly sent me word that he sets

¹ This was written by Franklin to Madame Brillon November 10, 1779, when he was envoy to the court of France.

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out to-morrow to see you, instead of spending this Wednesday evening, as I have done its namesakes, in your delightful company, I sit down to spend it in thinking of you, in writing to you, and in thinking over and over again your letters.

I am charmed with your description of Paradise and with your plan of living there, and I approve much of your conclusion that in the meantime we should draw all the good we can from this world. In my opinion, we might all draw more good from it than we do, and suffer less evils, if we would take care not to give too much for whistles. For to me it seems that most of the unhappy people we meet with are become so by neglect of that caution.

You ask what I mean? You love

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stories and will excuse my telling one of myself.

When I was a child of seven years old my friends on a holiday filled my pocket with coppers. I went directly to a shop where they sold toys for children, and being charmed with the sound of a whistle that I met by the way in the hands of another boy, I voluntarily offered and gave all my money for one. I then came home and went whistling all over the house, much pleased with my whistle, but disturbing all the family. My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth, put me in mind what good things I might have bought with the rest of the money, and laughed at me so much

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for my folly that I cried with vexation ; and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterward of use to me, the impression continuing on my mind, so that often, when I was tempted to buy some unnecessary thing, I said to myself, don't give too much for the whistle : and I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

When I saw one too ambitious to court favour, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, this man gives too much for his whistle.

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When I saw another fond of popularity constantly employing himself in political bustles, neglecting his own affairs and ruining them by that neglect, he pays, indeed, said I, too much for his whistle.

If I knew a miser who gave up any kind of a comfortable living, all the pleasure of doing good to others, all the esteem of his fellow citizens and the joys of benevolent friendship for the sake of accumulating wealth, poor man, said I, you pay too much for your whistle.

When I met with a man of pleasure sacrificing every laudable improvement of the mind or of his fortune to mere corporal sensations, and ruining his health in their pursuit, mistaken man, said I, you are providing pain for your-

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self instead of pleasure ; you give too much for your whistle.

If I see one fond of appearance or fine clothes, fine houses, fine furniture, fine equipages, all above his fortune, for which he contracts debts and ends his career in a prison, alas ! say I, he has paid dear, very dear, for his whistle.

When I see a beautiful, sweet-tempered girl married to an ill-natured brute of a husband, what a pity, say I, that she should pay so much for a whistle !

In short, I conceive that great part of the miseries of mankind are brought upon them by the false estimates they have made of the value of things, and by their giving too much for their whistles.

Yet I ought to have charity for these unhappy people when I consider that

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with all this wisdom of which I am boasting, there are certain things in the world so tempting, for example, the apples of King John, which happily are not to be bought ; for if they were put up to sale by auction, I might very easily be led to ruin myself in the purchase, and find that I had once more given too much for the whistle.

B. FRANKLIN.

Dialogue Between Franklin and the Gout

MIDNIGHT, October 22, 1780.

Franklin. Eh! oh! eh! What have I done to merit these cruel sufferings?

Gout. Many things: you have ate and drunk too freely, and too much indulged those legs of yours in their indolence.

Franklin. Who is it that accuses me?

Gout. It is I, even I, the Gout.

Franklin. What! my enemy in person?

Gout. No, not your enemy.

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Franklin. I repeat it — my enemy ; for you would not only torment my body to death, but ruin my good name ; you reproach me as a glutton and a tippler ; now all the world, that knows me, will allow that I am neither the one nor the other.

Gout. The world may think as it pleases ; it is always very complaisant to itself and sometimes to its friends ; but I very well know that the quantity of meat and drink proper for a man who takes a reasonable degree of exercise would be too much for another who never takes any.

Franklin. I take — eh ! oh ! — as much exercise—eh ! — as I can, Madam Gout. You know my sedentary state, and on that account it would seem, Madam Gout, as if you might spare me

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a little, seeing it is not altogether my own fault.

Gout. Not a jot ; your rhetoric and your politeness are thrown away ; your apology avails nothing. If your situation in life is a sedentary one, your amusements, your recreations, at least, should be active. You ought to walk or ride, or if the weather prevents that, play at billiards. But let us examine your course of life. While the mornings are long and you have leisure to go abroad, what do you do ? Why, instead of gaining an appetite for breakfast by salutary exercise, you amuse yourself with books, pamphlets, or newspapers which commonly are not worth the reading. Yet you eat an inordinate breakfast, — four dishes of tea, with cream, and one or two buttered

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toasts, with slices of hung beef, which, I fancy, are not things the most easily digested. Immediately afterward you sit down to write at your desk or converse with persons who apply to you on business. Thus the time passes till one, without any kind of bodily exercise. But all this I could pardon, in regard, as you say, to your sedentary condition. But what is your practice after dinner? Walking in the beautiful gardens of those friends with whom you have dined would be the choice of a man of sense; yours is to be fixed down to chess, where you are found engaged for two or three hours! This is your perpetual recreation, which is the least eligible of any for a sedentary man, because, instead of accelerating the motion of the fluids, the rigid attention it requires

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helps to retard the circulation and obstruct internal secretions. Wrapped in the speculations of this wretched game, you destroy your constitution. What can be expected from such a course of living but a body replete with stagnant humours, ready to fall a prey to all kinds of dangerous maladies, if I, the Gout, did not occasionally bring you relief by agitating those humours, and so purifying or dissipating them? If it was in some nook or alley in Paris, deprived of walks, that you played awhile at chess after dinner, this might be excusable; but the same taste prevails with you in Passy, Auteuil, Montmartre, or Savoy, — places where there are the finest gardens and walks, a pure air, beautiful women, and most agreeable and instructive conversation; all

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of which you might enjoy by frequenting the walks. But these are rejected for this abominable game of chess. Fie, then, Mr. Franklin! But amid my instructions I had almost forgot to administer my wholesome corrections; so take that twinge — and that!

Franklin. Oh! eh! oh! oh-h-h! As much instruction as you please, Madam Gout, and as many reproaches; but pray, madam, a truce with your corrections!

Gout. No, sir, no. I will not abate a particle of what is so much for your good; therefore —

Franklin. Oh! eh-h-h! It is not fair to say I take no exercise, when I do very often, going out to dine and returning in my carriage.

Gout. That, of all imaginable exer-

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cises, is the most slight and insignificant, if you allude to the motion of a carriage suspended on springs. By observing the degree of heat obtained by different kinds of motion, we may form an estimate of the quantity of exercise given by each. Thus, for example, if you turn out to walk in winter with cold feet, in an hour's time you will be in a glow all over; ride on horseback, the same effect will scarcely be perceived by four hours' round trotting; but if you loll in a carriage, such as you have mentioned, you may travel all day, and gladly enter the last inn to warm your feet by the fire. Flatter yourself, then, no longer that half an hour's airing in your carriage deserves the name of exercise. Providence has appointed few to roll in carriages, while he has

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given to all a pair of legs, which are machines infinitely more commodious and serviceable. Be grateful, then, and make a proper use of yours. Would you know how they forward the circulation of your fluids in the very action of transporting you from place to place, observe, when you walk, that all your weight is alternately thrown from one leg to the other; this occasions a great pressure on the vessels of the foot and repels their contents; when relieved, by the weight of being thrown on the other foot, the vessels of the first are allowed to replenish, and by a return of this weight this repulsion again succeeds; thus accelerating the circulation of the blood. The heat produced in any given time depends on the degree of this acceleration; the fluids are

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shaken, the humours alternated, the secretions facilitated, and all goes well; the cheeks are ruddy and health is established. Behold your fair friend at Auteuil,¹ a lady who received from bounteous nature more really useful science than half a dozen such pretenders to philosophy as you have been able to extract from all your books. When she honours you with a visit it is on foot. She walks all hours of the day and leaves indolence and its concomitant maladies to be endured by her horses. In this see at once the preservative of her health and personal charms. But when you go to Auteuil you must have your carriage, though it is no further from Passy to Auteuil than from Auteuil to Passy.

¹Madame Helvetius.

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Franklin. Your reasonings grow very tiresome.

Gout. I stand corrected. I will be silent and continue my office; take that, and that.

Franklin. Oh! oh-h! Talk on, I pray you!

Gout. No, no. I have a good number of twinges for you to-night, and you may be sure of some more to-morrow.

Franklin. What, with such a fever! I shall go distracted. Oh! eh! Can no one bear it for me?

Gout. Ask that of your horses; they have served you faithfully.

Franklin. How can you so cruelly sport with my torments?

Gout. Sport! I am very serious. I have here a list of offences against your own health distinctly written, and

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can justify every stroke inflicted on you.

Franklin. Read it, then.

Gout. It is too long a detail, but I will briefly mention some particulars.

Franklin. Proceed. I am all attention.

Gout. Do you remember how often you have promised yourself the following morning a walk in the grove of Boulogne, in the Garden de la Muette, or in your own garden, and have violated your promise, alleging at one time it was too cold, at another too warm, too windy, too moist, or what else you pleased, when in truth it was too nothing but your inseparable love of ease?

Franklin. That, I confess, may have happened occasionally, probably ten times in a year.

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Gout. Your confession is very far short of the truth; the gross amount is one hundred and ninety-nine times.

Franklin. Is it possible?

Gout. So possible that it is fact; you may rely on the accuracy of my statement. You know M. Brillon's gardens and what fine walks they contain; you know the handsome flight of a hundred steps which lead from the terrace above to the lawn below. You have been in the practice of visiting this amiable family twice a week after dinner, and it is a maxim of your own that "a man may take as much exercise in walking a mile, up and down stairs, as in ten on level ground." What an opportunity was here for you to have had exercise in both these ways! Did you embrace it, and how often?

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Franklin. I cannot immediately answer that question.

Gout. I will do it for you. Not once.

Franklin. Not once?

Gout. Even so. During the summer you went there at six o'clock. You found the charming lady, with her lovely children and friends, eager to walk with you and entertain you with their agreeable conversation; and what has been your choice? Why, to sit on the terrace, satisfy yourself with the fine prospect, and passing your eye over the beauties of the garden below, without taking one step to descend and walk about in them. On the contrary, you call for tea and the chess-board; and lo! you are occupied in your seat till nine o'clock, and that

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besides two hours' play after dinner; and then, instead of walking home, which would have bestirred you a little, you step into your carriage. How absurd to suppose that all this carelessness can be reconcilable with health without my interposition !

Franklin. I am convinced now of the justness of Poor Richard's remark that "our debts and our sins are always greater than we think for."

Gout. So it is. You philosophers are sages in your maxims and fools in your conduct.

Franklin. But do you charge among my crimes that I return in a carriage from M. Brillon's ?

Gout. Certainly ; for having been seated all the while, you cannot object the fatigue of the day, and cannot

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want, therefore, the relief of a carriage.

Franklin. What, then, would you have me do with my carriage?

Gout. Burn it if you choose : you would at least get heat out of it once in this way ; or, if you dislike that proposal, here's another for you : observe the poor peasants who work in the vineyards and grounds about the villages of Passy, Auteuil, Chaillot, etc. ; you may find every day among these deserving creatures four or five old men and women, bent and perhaps crippled by weight of years and too long and too great labour. After a most fatiguing day these people have to trudge a mile or two to their smoky huts. Order your coachman to set them down. This is an act that will

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be good for your soul ; and at the same time after your visit to the Brillons, if you return on foot, that will be good for your body.

Franklin. Ah ! how tiresome you are !

Gout. Well, then, to my office ; it should not be forgotten that I am your physician. There !

Franklin. Oh-h-h ! What a devil of a physician !

Gout. How ungrateful you are to say so ! Is it not I who, in the character of your physician, have saved you from the palsy, dropsy, and apoplexy ? one or other of which would have done for you long ago but for me.

Franklin. I submit and thank you for the past, but entreat the discontinuance of your visits for the future ; for

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in my mind one had better die than be cured so dolefully. Permit me just to hint that I have also not been unfriendly to you. I never feed physician or quack of any kind to enter the list against you ; if, then, you do not leave me to my repose, it may be said you are ungrateful, too.

Gout. I can scarcely acknowledge that as an objection. As to quacks, I despise them ; they may kill you indeed, but cannot injure me. And as to regular physicians, they are at last convinced that the gout, in such a subject as you are, is no disease, but a remedy ; and wherefore cure a remedy ? But to our business ; there !

Franklin. Oh ! oh ! for Heaven's sake leave me, and I promise faithfully never more to play at chess, but to

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take exercise daily and live temperately.

Gout. I know you too well. You promise fair, but after a few months of good health you will return to your old habits; your fine promises will be forgotten like the forms of the last year's clouds. Let us, then, finish the account, and I will go. But I leave you with an assurance of visiting you again at a proper time and place; for my object is your good, and you are sensible now that I am your real friend.

The Art of Procuring Pleasant Dreams

**Inscribed to Miss —, Being Written at
Her Request**

AS a great part of our life is spent in sleep, during which we have sometimes pleasant and sometimes painful dreams, it becomes of some consequence to obtain the one kind and avoid the other; for whether real or imaginary, pain is pain and pleasure is pleasure. If we can sleep without dreaming, it is well that painful dreams are avoided. If, while we sleep, we

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can have any pleasant dreams, it is, as the French say, *autant de gagne*, so much added to the pleasure of life.

To this end it is, in the first place, necessary to be careful in preserving health by due exercise and great temperance; for in sickness the imagination is disturbed, and disagreeable, sometimes terrible, ideas are apt to present themselves. Exercise should precede meals, not immediately follow them; the first promotes, the latter, unless moderate, obstructs digestion. If, after exercise, we feed sparingly, the digestion will be easy and good, the body lightsome, the temper cheerful, and all the animal functions performed agreeably. Sleep, when it follows, will be natural and undisturbed, while indolence, with full feeding, occasions

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nightmares and horrors inexpressible ; we fall from precipices, are assaulted by wild beasts, murderers, and demons, and experience every variety of distress. Observe, however, that the quantities of food and exercise are relative things : those who move much may, and indeed ought to, eat more ; those who use little exercise should eat little. In general, mankind, since the improvement of cookery, eat about twice as much as nature requires. Suppers are not bad if we have not dined ; but restless nights follow hearty suppers after full dinners. Indeed, as there is a difference in constitutions, some rest well after these meals ; it costs them only a frightful dream and an apoplexy, after which they sleep till doomsday. Nothing is more common in the news-

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papers than instances of people who, after eating a hearty supper, are found dead abed in the morning.

Another means of preserving health to be attended to is the having a constant supply of fresh air in your bed-chamber. It has been a great mistake, the sleeping in rooms exactly closed and the beds surrounded by curtains. No outward air that may come in to you is so unwholesome as the unchanged air, often breathed, of a close chamber. As boiling water does not grow hotter by long boiling if the particles that receive greater heat can escape, so living bodies do not putrefy if the particles, so fast as they become putrid, can be thrown off. Nature expels them by the pores of the skin and lungs, and in a free, open air they are carried off; but

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in a close room we receive them again and again, though they become more and more corrupt. A number of persons crowded into a small room thus spoil the air in a few minutes, and even render it mortal as the Black Hole at Calcutta. A single person is said to spoil only a gallon of air per minute, and therefore requires a longer time to spoil a chamberful; but it is done, however, in proportion, and many putrid disorders hence have their origin. It is recorded of Methuselah, who, being the longest liver, may be supposed to have best preserved his health, that he slept always in the open air; for when he had lived five hundred years an angel said to him : “ Arise, Methuselah, and build thee an house, for thou shalt live yet five hundred

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years longer.” But Methuselah answered and said : “ If I am to live but five hundred years longer, it is not worth while to build me an house ; I will sleep in the air, as I have been used to do.” Physicians, after having for ages contended that the sick should not be indulged with fresh air, have at length discovered that it may do them good. It is therefore to be hoped that they may in time discover likewise that it is not hurtful to those who are in health, and that we may then be cured of the aërophobia that at present distresses weak minds, and makes them choose to be stifled and poisoned rather than leave open the window of a bed-chamber or put down the glass of a coach.

Confined air, when saturated with

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perspirable matter, will not receive more, and that matter must remain in our bodies and occasion diseases; but it gives us some previous notice of its being about to be hurtful by producing certain uneasiness, slight indeed at first, such as with regard to the lungs is a trifling sensation and to the pores of the skin a kind of restlessness which is difficult to describe, and few that feel it know the cause of it. But we may recollect that sometimes, on waking in the night, we have, if warmly covered, found it difficult to get asleep again. We turn often, without finding repose in any position. This fidgetiness (to use a vulgar expression for want of a better) is occasioned wholly by uneasiness in the skin, owing to the retention of the perspirable matter,

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the bedclothes having received their quantity, and, being saturated, refusing to take any more. To become sensible of this by an experiment, let a person keep his position in the bed, throw off the bedclothes, and suffer fresh air to approach the part uncovered of his body; he will then feel that part suddenly refreshed, for the air will immediately relieve the skin by receiving, licking up, and carrying off the load of perspirable matter that approaches the warm skin, in receiving its part of that vapour, receives therewith a degree of heat that rarefies and renders it lighter, by cooler and therefore heavier fresh air, which for a moment supplies its place, and then, being likewise changed and warmed, gives way to a succeeding quantity. This is the order

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of nature to prevent animals being infected by their own perspiration. He will now be sensible of the difference between the part exposed to the air and that which, remaining sunk in the bed, denies the air access ; for this part now manifests its uneasiness more distinctly by the comparison, and the seat of the uneasiness is more plainly perceived than when the whole surface of the body was affected by it.

Here, then, is one great and general cause of unpleasing dreams. For when the body is uneasy the mind will be disturbed by it, and disagreeable ideas of various kinds will in sleep be the natural consequences. The remedies, preventive and curative, follow.

1. By eating moderately (as before advised for health's sake) less perspir-

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able matter is produced in a given time; hence the bedclothes receive it longer before they are saturated, and we may therefore sleep longer before we are made uneasy by their refusing to receive any more.

2. By using thinner and more porous bedclothes, which will suffer the perspirable matter more easily to pass through them, we are less incommoded, such being longer tolerable.

3. When you are awakened by this uneasiness and find you cannot easily sleep again, get out of bed, beat up and turn your pillow, shake the bedclothes well, with at least twenty shakes, then throw the bed open and leave it to cool; in the mean while, continuing undressed, walk about your chamber till your skin has had time to discharge

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its load, which it will do sooner as the air may be dryer and colder. When you begin to feel the cold air unpleasant, then return to your bed and you will soon fall asleep, and your sleep will be sweet and pleasant. All the scenes presented to your fancy will be, too, of the pleasing kind. I am often as agreeably entertained with them as by the scenery of an opera. If you happen to be too indolent to get out of bed, you may, instead of it, lift up your bedclothes with one arm and leg, so as to draw in a good deal of fresh air, and by letting them fall force it out again. This, repeated twenty times, will so clear them of the perspirable matter they have imbibed as to permit your sleeping well for some time afterward. But this latter method is not equal to the former.

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Those who do not love trouble, and can afford to have two beds, will find great luxury in rising, when they wake in a hot bed, and going into the cool one. Such shifting of beds would also be of great service to persons ill of a fever, as it refreshes and frequently procures sleep. A very large bed, that will admit a removal so distant from the first situation as to be cool and sweet may in a degree answer the same end.

One or two observations more will conclude this little piece. Care must be taken, when you lie down, to dispose your pillow so as to suit your manner of placing your head and to be perfectly easy; then place your limbs so as not to bear inconveniently hard upon one another, as, for instance,

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the joints of your ankles ; for though a bad position may at first give but little pain and be hardly noticed, yet a continuance will render it less tolerable, and the uneasiness may come on while you are asleep and disturb your imagination. These are the rules of the art. But though they will generally prove effectual in producing the end intended, there is a case in which the most punctual observance of them will be totally fruitless. I need not mention the case to you, my dear friend ; but my account of the art would be imperfect without it. The case is when the person who desires to have pleasant dreams has not taken care to preserve, what is necessary above all things,

A GOOD CONSCIENCE.

The Ephemera : An Emblem of Human Life

TO MADAME BRILLON, OF PASSY

Written in 1778

YOU may remember, my dear friend, that when we lately spent that happy day in the delightful garden and sweet society of the Moulin Joly, I stopped a little in one of our walks and stayed some time behind the company. We had been shown numberless skeletons of a kind of little fly, called an ephemera, whose successive generations, we were told, were bred and expired within

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the day. I happened to see a living company of them on a leaf who appeared to be engaged in conversation. You know I understand all the inferior animal tongues. My too great application to the study of them is the best excuse I can give for the little progress I have made in your charming language. I listened through curiosity to the discourse of these little creatures; but as they, in their national vivacity, spoke three or four together, I could make but little of their conversation. I found, however, by some broken expressions that I heard now and then, they were disputing warmly on the merit of two foreign musicians, one a *cousin*, the other a *moscheto*; in which dispute they spent their time, seemingly as regardless of the shortness of life as if

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they had been sure of living a month. Happy people! thought I; you are certainly under a wise, just, and mild government, since you have no public grievances to complain of, nor any subject of contention but the perfections and imperfections of foreign music. I turned my head from them to an old gray-headed one, who was single on another leaf and talking to himself. Being amused with his soliloquy, I put it down in writing, in hopes it will likewise amuse her to whom I am so much indebted for the most pleasing of all amusements, her delicious company and heavenly harmony.

“It was,” said he, “the opinion of learned philosophers of our race who lived and flourished long before my

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time that this vast world, the Moulin Joly, could not itself subsist more than eighteen hours; and I think there was some foundation for that opinion, since by the apparent motion of the great luminary that gives life to all nature, and which in my time has evidently declined considerably toward the ocean at the end of our earth, it must then finish its course, be extinguished in the waters that surround us, and leave the world in cold and darkness, necessarily producing universal death and destruction. I have lived seven of those hours, a great age, being no less than four hundred and twenty minutes of time. How very few of us continue so long! I have seen generations born, flourish, and expire. My present friends are the children and grand-

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children of the friends of my youth, who are now, alas ! no more. And I must soon follow them ; for by the course of nature, though still in health, I cannot expect to live above seven or eight minutes longer. What now avails all my toil and labour in amassing honey-dew on this leaf which I cannot live to enjoy ? What the political struggles I have been engaged in for the good of my compatriot inhabitants of this bush, or my philosophical studies for the benefit of our race in general ? for in politics what can laws do without morals ? Our present race of ephemeræ will in a course of minutes become corrupt, like those of other and older bushes, and consequently as wretched. And in philosophy how small our progress ! Alas ! art is long

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and life is short. My friends would comfort me with the idea of a name, they say, I shall leave behind me, and they tell me I have lived long enough to nature and to glory. But what will fame be to an ephemera who no longer exists? And what will become of all history in the eighteenth hour, when the world itself, even the whole Moulin Joly, shall come to its end and be buried in universal ruin?"

To me, after all my eager pursuits, no solid pleasures now remain but the reflection of a long life spent in meaning well, the sensible conversation of a few good lady ephemeræ, and now and then a kind smile and a tune from the ever-amiable *brillante*.

B. FRANKLIN.

To Miss Georgiana Shipley

On the Loss of her American Squirrel, who,
escaping from his Cage, was Killed by
a Shepherd's Dog

LONDON, 26th September, 1772.

DEAR MISS: I lament with you
most sincerely the unfortunate
end of poor Mungo. Few squirrels
were better accomplished, for he had
a good education, had travelled far, and
seen much of the world. As he had
the honour of being, for his virtues,
your favourite, he should not go, like
common skuggs, without an elegy or
an epitaph. Let us give him one in

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the monumental style and measure, which, being neither prose nor verse, is perhaps the properest for grief; since to use common language would look as if we were not affected, and to make rhymes would seem trifling in sorrow.

EPITAPH.

Alas ! poor Mungo !
Happy wert thou, hadst thou known
Thy own felicity.
Remote from the fierce bald eagle,
Tyrant of thy native woods,
Thou hadst naught to fear from his piercing talons,
Nor from the murdering gun
Of the thoughtless sportsman.
Safe in thy wired castle,
Grimalkin never could annoy thee.
Daily wert thou fed with the choicest viands,
By the fair hand of an indulgent mistress ;
But, discontented,

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Thou wouldst have more freedom.
Too soon, alas ! didst thou obtain it ;
And wandering,

Thou art fallen by the fangs of wanton,
cruel Ranger !
Learn hence,
Ye who blindly seek more liberty,
Whether subjects, sons, squirrels, or daughters,
That apparent restraint may be real protection,
Yielding peace and plenty
With security.

You see, my dear miss, how much
more decent and proper this broken
style is than if we were to say by way
of epitaph:

Here Skugg
Lies snug
As a bug
In a rug.

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And yet, perhaps, there are people in the world of so little feeling as to think that this would be a good enough epitaph for poor Mungo.

If you wish it, I shall procure another to succeed him; but perhaps you will now choose some other amusement.

Remember me affectionately to all the good family, and believe me ever your affectionate friend,

B. FRANKLIN.

THE END,

FACSIMILE

**Facsimile in reduction of Poor Richard's
Almanack for 1756. From original copy
in possession of the Boston Public Library,
Boston, Mass.**

**Size of original printed page, 2 $\frac{7}{8}$ by 5 $\frac{3}{4}$
inches.**

POOR RICHARD improved;

BEING AN

ALMANACK

AND

E P H E M E R I S

OF THE

MOTIONS of the SUN and MOON;

THE TRUE

PLACES and ASPECTS of the PLANETS,

THE

RISEING and SETTING of the SUN;

AND THE

Rising, Setting and Southing of the Moon,

FOR THE

YEAR of our LORD 1756:

Being Bissextile or LEAP-YEAR,

Containing also,

The Lunations, Conjunctions, Eclipses, Judgment of the Weather, Rising and Setting of the Planet Length of Days and Nights, Fairs, Courts, Roads &c. Together with useful Tables, Chronological Observations, and entertaining Remarks.

Printed on the Latitude of Forty Degrees, and a Meridian of about five Hours West from London; but may, without sensible Error, serve all the Northern Colonies!

By RICHARD SAUNDERS, Philom.

PHILADELPHIA:

Printed and Sold by R. FRANKLIN, and D. HART.

The Anatomy of Man's Body as govern'd by the Twelve Constellations.

or The Head and Face.



or The Feet.

To know where the Sign is.

First Find the Day of the Month, and against the Day you have the Sign or Place of the Moon in the 6th Column. Then finding the Sign here, it shews the Part of the Body it governs.

The Names and Characters of the Seven Planets.

☉ Sol, ♄ Saturn, ♃ Jupiter, ♂ Mars, ♀ Venus, ☿ Mercury, ☾ Luna, ☊ Dragons Head and ☋ Tail.

The Five Aspects.

♌ Conjunction, ♌ Opposition, ♌ Sextile,
♌ Trine, ♌ Quartile.

To which it is answered; That if they are somewhat slower than Horses, in their Labour, they are more steady. That by proper Management in the Breaking, they may be taught to move much faster than is commonly imagined; viz. by breaking the Yoke at first with a Horse. That a Boy will do the Office of a Driver, tho' all Oxen do not require it. That a Farmer may always keep a Horse or two for riding, which would be sufficient; whereas now many keep five or six, and some ten or twelve, according to their Quantity of Land. And as to travelling the Road, as the Millers Teams do, Oxen are not proposed for their Use.

To these Observations, my Friend adds, That in a former Almanack I recommended the Propagation of Red Cedar Trees, as being a durable Wood for Fencing Posts, &c. but he is of Opinion that round Leaf'd Locust Trees would be more serviceable, being equally lasting, growing more naturally, and is one third Part of the Time. This is submitted to Experience.

ECLIPSES, 1756.

THERE will be only two Eclipses this Year, and both of the Sun.

The First is on *Sunday* the 29th of *February*. In $11^{\circ} 00'$ and $Lat. 5^{\circ} 50'$ S. A. it will be visible on the Earth from 9 min. after 6, to 24 a Clock P. M. to cannot be seen here. But about *New Guinea*, and the *Molucc Islands*, it will be a very great Eclipse.

The Second happens on *Wednesday* the 25th of *August*, visible here about 400 Digits and a Half on the South Side.

	Beginning,	D. H. M.
Apparent Time.	Middle,	25 3 25 P. M.
	End,	4 57
		5 26

The central Shade enters the Earth in the *Pacific Ocean*, *Lat. 21° 4' North*, and *Longitude 90° 50' West of Philadelphia*, and thence passing by the *South End of California*, enters *Mexico* or *New Spain*, and so along the *Isthmus of Darien* into *Terra Firma*, whence it proceeds through the Continent unto *Brazil*, where it leaves the Earth.

The *Vulgar* Noel, and month's Days for the Year 1756, according to both Accounts.

<i>Julian Account, or Old Style.</i>		<i>Dominical Letters, Cycle of the Sun.</i>	<i>Gregorian Account, or New Style.</i>
	OF		DC
	7	Prime,	1
	9	Sept,	2
<i>February</i>	9	Eleave Sunday,	29 <i>February</i> ,
<i>April</i>	25	Easter Day,	18 <i>April</i> ,
<i>May</i>	24	Ascension Day,	27 <i>May</i> ,
<i>June</i>	23	Whituesday,	5 <i>June</i> ,
<i>December</i>	2	Advent Sunday,	28 <i>November</i> .

J A N U A R Y. I Month.

ASTRONOMY, hail, Science heavenly born!
 Thy Schemes the Life assist, the Mind adorn.
 To changing Seasons give determin'd Space,
 And fix to Hours and Years their measur'd Race
 The pointing *Dial*, on whose figur'd Plane,
 Of Time's still Flight we Notices obtain;
 The *Pendulum*, dividing lesser Parts,
 Their Rise acquire from thy inventive Arts.

Th' acute

	Remark. days, &c.	☉ ri.	☉ set	☿ pl.	Aspects, &c.
1	5 CIRCUMCISION.	7 24	4 36	☿ 7	☿ rise 12 31
2	6 <i>Wind, and</i>	7 24	4 36	22	☿ with ☿ & ☿
3	7 <i>flying</i>	7 23	4 37	☿ 6	☿ ☿ ☿
4	D's Sun. af. Christ.	7 23	4 37	20	Sirius ri. 6 32
5	2 <i>clouds,</i>	7 23	4 37	☿ 3	A Change of
6	3 EPIPHANY.	7 22	4 38	17	☿ sets 6 0
7	4 <i>snow or.</i>	7 22	4 38	29	☿ ☿ ☿ ☿ ☿
8	5 <i>cold rain,</i>	7 21	4 39	☿ 11	Fortune <i>hovers</i>
9	6 Days inc. 8 m.	7 21	4 39	23	a wise Man
10	7 Pro. Eliz. b. 1740.	7 20	4 40	☿ 5	no more
11	D 1 past Epiph.	7 19	4 41	17	than a Change
12	2 <i>then cold</i>	7 18	4 42	29	Sirius so. 10 56
13	3 ☿ in Apogeo.	7 17	4 43	☿ 11	☿'s so. 7 50
14	4 <i>and clear.</i>	7 16	4 44	23	☿ ☿ ☿
15	5 <i>with</i>	7 16	4 44	☿ 5	☿ with ☿
16	6 <i>sharp frost.</i>	7 15	4 45	17	☿ sets 6 24
17	7 Capella.	7 14	4 46	☿ 0	☿ so. 10 13
18	D 2 past Epiph.	7 13	4 47	13	☿ ☿ ☿
19	2 Day break 5 40	7 12	4 48	26	☿ rise 11 23.
20	3 Bull's Horn.	7 12	4 48	☿ 9	☿ in ☿
21	4 Orion's left Shoul.	7 11	4 49	23	of the Moon.
22	5 Orion's Belt. New	7 10	4 50	☿ 6	☿ ☿ ☿
23	6 <i>falling weather,</i>	7 9	4 51	20	☿ with ☿
24	7 Day incr. 36 m.	7 8	4 52	☿ 4	☿ ☿ ☿
25	D Conv. St. PAUL.	7 7	4 53	18	Sirius so. 10 0
26	2 ☿ in Per'geo.	7 6	4 54	☿ 2	☿ ☿ ☿
27	3 Orion's ri. Shoul.	7 5	4 55	17	☿'s so 6 56
28	4 <i>then windy</i>	7 4	4 56	☿ 1	
29	5 Auriga's ri. Shoul.	7 3	4 57	16	☿ so. 9 14
30	6 K. Char. behead.	7 2	4 58	29	☿ with ☿
31	7 <i>and cold.</i>	7 1	4 59	☿ 14	☿ with ☿

A P R I L. IV Month.

Fram'd on imaginary Poles to move,
With Lines, and different Circles mark'd above.
The pleasur'd Sense, by this Machine can tell,
In what Position various Nations dwell:
Round the wide Orb's exterior Surface spread;
How side-ways some the solid Convex tread:
While a more sever'd Race of busy Row'rs
Project, with strange Reverse, their Feet to ours.

So

	Remark.	days, &c.	© ris	© set	D pl	Aspects, &c.
1	5	Flying clouds,	5	44.6	16	8 5 8 ☉ ♀ □ ♀ ♀
2	6	Days inc. 3 18 m.	5	43.6	17	17 ♀ w. ♀ □ ☉ ♀
3	7	Regulus: D. Apog.	5	42.6	18	29 Be civil to all
4	8	Both in Lent.	5	40.6	20	11 7 * sets 10 5
5	2	Lion's Neck.	5	39.6	21	23 serviceable to
6	3	wind and rain :	5	38.6	22	25 5 2 sets 9 37
7	4	Day break 4. 14.	5	37.6	23	17 ♀ w. ♀ many
8	5	pleasant,	5	35.6	25	29 familiar with
9	6	with	5	34.6	26	12 ♀ w. ♀ Friend
10	7	flowers	5	33.6	27	25 Sirius set 10 21
11	C	Palm Sunday.	5	32.6	28	28 8 8 rise 4 38.
12	2	in many	5	30.6	30	22 8 sets 1 23
13	3	places :	5	29.6	31	12 6 ♀ w. ♀ 10 one
14	4	warm	5	28.6	32	21 7 * sets 9 36
15	5	rain,	5	26.6	34	14 5 Sirius sets 10 2
16	6	Good-Friday.	5	25.6	35	20 1/2 rise 2 14
17	7	Pointers. with	5	24.6	36	8 5 8 sets 10 0
18	C	Easter Sunday.	5	23.6	37	20 1/2 south 10 56
19	2	Monday.	5	22.6	38	14 4 Enemy to peace
20	3	Tuesday.	5	20.6	40	18 Δ ♀ 8 Δ ♀ 8
21	4	wind.	5	19.6	41	22 2 Vain-Glory
22	5	Storms of thun-	5	18.6	42	15 ♀ with ♀
23	6	St. George. der	5	17.6	43	29 * ♀ 8 8 ♀ ♀
24	7	in some places,	5	16.6	44	11 7 * set 8 50
25	C	St. Mark.	5	15.6	45	24 flowersh.
26	2	Pr. Will. b. 1721	5	13.6	47	7 7 but harvest
27	3	with rain.	5	12.6	48	19 ♀ w. ♀ * 8 8
28	4	then fair	5	11.6	49	8 2 8 sets 12 46
29	5	again.	5	10.6	50	14 no Fruit.
30	6	Lion's Tail.	5	8.6	52	26 ♀ ☉ ♀

M A Y *V Montb*

So on the Apple's smooth suspended Ball,
(If greater we may represent by small)
The swarming Flies their reptile Tribes divide,
And cling Antipodal on every Side
Hence pleasant Problems may the Mind discern
Of ev'ry Soul their Length of Days to learn;
Can tell when round, to each fix'd Place, shall come.
Paint Dawn, Meridian Light, Or Midnight Gloom.

These

	Remark, days, &c.	©	ris	©	set	D	pl.	Aspects, &c
1	7 PHILIP & JAMES.	5	76	53	II	8		h rises 1 16
2	C2 past Easter	5	66	54		19		D w. 8 0 8 8
3	2 Day break 3 56	5	56	55	23	1		U sou 9 55
4	3 Pleasant	5	35	57		13		Larus too gen-
5	4 and seasonable	5	26	58		25		D w 8 the are
6	5 weather.	5	16	59	2	8		7 th set 8 4
7	6 Day inc. 4 38	5	07	0		20		8 sets 10 34
8	7 Day li. end 8 52	4	59	7	1	3		felden obeyed
9	C3 past Easter	4	58	7	2	16		Sirius set 8 30
10	2 Clouds	4	57	7	3	0		too severe,
11	3 and	4	56	7	4	14		D w. U feldem.
12	4 perhaps	4	55	7	4	29		8 sets 12 17
13	5 Day inc. 4 40	4	55	7	5	14		executed.
14	6 D in Perigeo.	4	54	7	6	29		U sou. 9 10
15	7 rain, with	4	53	7	7	14		□ U 8
16	C4 past Easter.	4	52	7	8	29		h rise 12 19
17	2 wind,	4	51	7	9	14		6 0 8
18	3 then clear	4	50	7	10	28		8 sets 10 42
19	4 Day break 3 12	4	49	7	11	12		D with 8
20	5 and fair :	4	48	7	12	26		Trouble spring
21	6 flying	4	47	7	13	9		from Idleness
22	7 clouds,	4	46	7	14	21		* U 8 Δ U 8
23	C5 Fr. Wm. born	4	45	7	15	4		8 h 8 Δ h 8
24	1 with (1750.	4	44	7	16	16		Toil from Ease.
25	2 flowers in	4	44	7	16	28		Love, and be
26	4 Virgin's Spike.	4	43	7	17	10		U sou. 8 16
27	5 Ascension Day.	4	42	7	18	22		8 sets 11 39
28	6 D in Apogeo.	4	42	7	18	4		Δ 0 U loved,
29	7 K. Cha. II. resto.	4	41	7	19	16		D with 8
30	C6 past Easter.	4	41	7	19	28		h rise 11 23
31	8 many places.	4	40	7	20	10		Δ 0 h

JUNE VI Month.

These Gifts to astronomic Art we owe,
 Its Use extensive, yet its Growth but slow
 If back we look on ancient Jages Schemes,
 They seem ridiculous as Childrens Dreams,
 How shall the Church, that boasts unerring Truth,
 Blush at the Raillery of each modern Youth,
 When told her *Pope*, of Heresy arraign'd
 The Seget, who Earth's Rotation once maintain'd?
 • *Urban VIII* † *Galileo* Valsn

[Remark. days, &c.]		[Oris]	[Set]	[D pt.]	[Aspects, &c.]
1	3	Warm	4 40 7	20 22 22	D with ☿
2	4	Day break 2 58	4 39 7	21 16	☿ sets 10 38
3	5	clouds (so 1738)	4 39 7	21 16	D with ☿
4	6	Geo. Pr. of Wales	4 39 7	21 29	A wise Man
5	7	Dragon's Tail.	4 38 7	22 12	will desire no
6	8	Whit Sunday.	4 38 7	22 25	more, above what
7	9	and wind.	4 38 7	22 28	D w ☿ & ☽
8	10	with thunder	4 37 7	23 23	he may get
9	11	Arcturus. Em. W.	4 37 7	23 27	justly, also
10	12	Pr. Am. & Car. b.	4 37 7	23 22	feverly,
11	13	St. Bar. D in Per	4 36 7	24 8	discrepancy
12	14	and rain,	4 36 7	24 23	☽ sets 11 31
13	15	Trinity Sunday.	4 36 7	24 19	* ☿ & ☽ con-
14	16	South Ballance	4 35 7	25 23	☿ sets 12 51
15	17	then cooler;	4 35 7	25 7	D w: ☿ & ☽
16	18	Days inc. 5 28	4 35 7	25 21	☿ rise 10 11
17	19	fair	4 35 7	25 5	☿ sets 10 21
18	20	and hot;	4 35 7	25 18	full, and
19	21	spouts, rain, and	4 35 7	25 11	☿ sets 9 10
20	22	past Trin. per.	4 35 7	25 13	leave con-
21	23	Day break 2 49	4 35 7	25 25	Longest Day.
22	24	K Geo Accession	4 35 7	25 8	scatteredly
23	25	North Ballance	4 35 7	25 19	The diligens
24	26	St John Baptist	4 35 7	25 11	Spanner has a
25	27	D in Apog. bap.	4 35 7	25 13	large Shift
26	28	K. Geo. pro. 1727	4 35 7	25 25	☿ sou 2 24
27	29	past Trin. 16th	4 35 7	25 7	☿ sets 10 21
28	30	Mer; very hot.	4 35 7	25 19	☿ h 24
29	31	St. PET & PAUL	4 36 7	24 11	D with ☿
30	32	Serpent's Neck.	4 36 7	24 14	☿ ☽ 24
King GEORGE's 30th Year begins the 22d Day					

J U L Y VII Month

Vain Epicurus, and his frantic Class,
 Misdeem'd our Globe a plane quadrangle Mass.
 A fine romantic Terras. spread in State,
 On central Pillars that support its Weight.
 Like *Indian S.p's*, who this terrestrial Mould,
 Affirm, four sturdy Elephants uphold.
 The Sun, new ev'ry Morn flat, small of Size
 Just what it measures to the naked Eyes

As

	Remark days, &c.	Oris	Set	Pl	Aspects, &c.
1	5 Days dec. 2 m	4 36 7	24	Ω 26	☽ with ☿
2	6 Thunder-gusts in	4 36 7	24	☿ 8	☽ with ☿
3	7 Scorpion's Head	4 37 7	23	21	☽ set 11 33
4	3 past Trin.	4 37 7	23	☿ 4	☽ with ☿
5	2 Day break 2 52	4 37 7	23	18	☿ rise 8 53
6	3 many places,	4 38 7	22	☿ 2	A false Friend
7	4 fair and	4 38 7	22	16	☿ set 9 26
8	5 but, then	4 39 7	21	☿ 1	and a Shadow
9	6 Scorpion's Heart.	4 39 7	21	16	attend only
10	7 ☿ in Per.	4 40 7	20	☿ 1	while the Sun
11	4 past Trin.	4 40 7	20	16	shines
12	2 wind,	4 41 7	19	☿ 1	☽ with ☿
13	3 and	4 41 7	19	16	☿ son. 1 8
14	4 Days dec 12 m	4 42 7	18	☿ 0	☽ sets 10 51
15	5 rain,	4 43 7	17	14	☿ set: 9 6
16	6 cooler at	4 43 7	17	27	☿ sets 9 36
17	7 Mists	4 44 7	16	☿ 10	☿ ☉ ☿
18	5 past Trm	4 45 7	15	22	To-morrow
19	2 clouds and	4 45 7	15	8	every Fault is
20	3 perhaps	4 46 7	14	16	to be amended
21	4 Head of Hercules	4 47 7	13	28	☿ rise 12 0
22	5 Day break 3 8	4 48 7	12	☿ 10	but this
23	6 ☽ in Apogeo.	4 49 7	11	22	To-morrow
24	7 Dog-days begin	4 50 7	10	☿ 4	never
25	☿ St JAMES	4 50 7	10	16	☽ with ☿
26	2 rain;	4 51 7	9	28	comes.
27	3 wind, and	4 52 7	8	☿ 10	☿ sets 8 16
28	4 like for a	4 53 7	7	23	☿ son. 12 5
29	5 thunder-	4 54 7	6	☿ 5	☽ w. ☿ 8 ☉ 6
30	6 Days dec. 38 m.	4 55 7	5	18	☽ with ☿
31	7 gust.	4 56 7	4	21	☽ set 9 49

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